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At the end of a month the shells of all the eggs she has eaten, most of which have been given her by her friends, are taken out and thrown away on a nearby road or path which indicates to her friends that the month of confinement is over and that she is now pure. None of the eggs given her during her confinement can be given away. They must all be eaten by the mother.[12]

Among some of the Ch'uan Miao it is customary for a woman to give birth to her child while squatting beside her bed, holding onto the sides of the bed with her two hands. Another woman stands behind her and helps hold her up, holding her about the waist. The placenta of a boy is sometimes buried deep under a pillar of the house and that of a girl under a door of the house.

Fearing that demons may harm the child, some do not cut the baby's hair for three years. Then the mother's oldest brother is invited to come and cut the child's hair. This brother sometimes gives the child clothing, a hat, a brass or silver bracelet, and a chain with a lock to hang around the child's neck. This is done in the morning after the *tuan kung* has repeated his incantations and performed his ceremonies during the whole of the previous night. Some at this time make a hole through one ear of the child and hang an ear-ring of silver or brass in it. The hole in the ear is an additional protection against demons.

When a boy is twelve, there is sometimes performed a ceremony of passing over the barrier which is called in Chinese *kuo kuan* 過關 and seems to be a sort of initiation ceremony. Twelve bowls are placed in a straight row on the floor of the house. They are covered by a piece of cloth about twelve feet long. Twelve sharp knives are placed on the floor in a direct line with the bowls and about one foot apart. The *tuan kung* first walks along, stepping on each bowl and then on each knife. The twelve-year-old boy then follows him, also stepping on each bowl and each knife. Generally neither the feet of the *tuan kung* nor those of the boy are injured, but if the feet of the boy are cut by the knives the *tuan kung* gets no money. This ceremony protects the child and afterwards he is regarded and esteemed as an adult.

If others desire special protection for a boy that is less than twelve years old, that boy can follow across under the protection of the *tuan kung*. The child will then be protected from demons and the ceremony will not be repeated at the age of twelve, but he will not be regarded as an adult until the age of twelve.

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12. I have not been able to secure any evidence that the couvade was formerly practiced by the Ch'uan Miao.

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/71 cont./

3. The Refractory Age

A M 865 157 The refractory age of the children among both the Akha and the Meau is very pronounced in both sexes at the age of from three to five. The defiant child, screaming, will strike out at adults and try to beat them or throw himself down on the ground, howling and kicking. The adults of both peoples do not pay much attention to these tantrums. Sometimes they speak to the children, but kindly, and try to divert them by giving them something to eat or the like. Such an attitude presumes, however, that the child's behavior is not a reaction to orders he has been given. If such is the case, the children are punished and, I was told, also beaten and forced to carry out the order in spite of their resistance. The parents, however, never complain about such outbursts of defiance on the part of the children and accept them as something to be taken for granted. In answer to my question as to whether the behavior of the child did not seem serious to them, the Meau told me: "This happens only with small children."

/72/ 4. Puberty

A M 881 [884] Neither among the Meau nor among the Akha does the beginning of puberty mean the slightest outward change in the normal life. Neither people has any ceremonial initiation in connection with it or an accompanying celebration of adulthood, since the latter, among them, does not coincide with the beginning of puberty (cf. the chapter, "Social Organization," section on "Organization of the Family"). Similarly, tattooing, masking, or circumcision in any form does not occur. Only the attainment of the age when one is capable of bearing arms plays a role (see the chapter, "Army and War").

A M [304]

A M [145] Depending on the nutritional level of the family, boys reach puberty at the age of fourteen to sixteen, girls somewhat earlier; in general this time point for both is considerably later than, for instance, for European Mediterranoid children. The behavior of the young people of the two tribes differs, however, as soon as they reach puberty.

/72 cont./

881 The menstruating Meau girl is ashamed and tries to find out from her mother whether she is ill; she is also reticent about talking with other adults. The mother explains the facts of life to the girl, unless this has already been done by older playmates, as is usually the case. Boys naturally turn to their fathers with questions about sex.

[157] Girls as well as boys at the time of puberty become introspective, often seem absent-minded, and gradually withdraw more and more from the children's group, for which they have less and less time since they are put to work to an increasing extent. At the beginning of this period the adolescents avoid [572] the other sex; friendships between those of the same sex arise instead. The adolescents often develop an extravagant attachment to older persons of the same sex.

This behavior, especially the apparent absent-mindedness, [774] disturbs the parents. Soon it is said that the soul has left the body [756] and that evil spirits prevent it from returning. One sends for the [755] shaman, who begins his conjurations. /Ill. 18-21 appear here on unnumbered pages/ /73/ which make an extremely strong impression upon the adolescents.

887 Very soon, however, their attitude changes and strikes 836 out in the opposite direction. The pubescent Meau then seeks contacts with the other sex; they tend to stay away from members of their own sex, but especially from the younger children, and attach themselves to adults. It is not long before the girl, prompted by the older boys, begins an open flirtation, which usually leads to sexual surrender. The pubescent boys also seek sexual intercourse and approach the older, still unmarried girls, but never married women (see the section, "Courtship and Betrothal," in this chapter). They follow the older boys on their pursuit of girls and try to watch them and it is not long before they, too, are experienced in all phases of love-making (see the section, "Sexual Development," in this chapter).

883 The pubescent Meau begin to pay attention to cleanli- [515] ness and wash themselves several times a month. They think a great deal about their future. They picture their home,

[Text continues on P. 112]

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/74 cont./

A 881 [883] [291] of sexual enjoyment, all their thoughts are now concentrated upon sexual life, which is enjoyed to the full. The only difference as compared to the earlier state is a purely external feature in the clothing. In place of the children's caps, the girls now wear the bamboo covering and the boys the turban as a sign of maturity (see the chapter, "Clothing and Ornaments," Fig. 228 and Fig. 229 and Colored Pl. I, Nos. 7 and 8).[1A]

A M 881 Otherwise, puberty does not bring about any change in the way of life among either the Akha or Meau. They perform their duties in the same manner as before (see the chapter, "Men's Work and Women's Work"), are not secluded, and speak little about their past childhood.

5. Attitude toward Animals

A M 231 Although the same conditions seem to prevail among both peoples, there are basic differences between the Meau and the Akha in their attitude toward animals.

M 231 857 The children of both peoples come into contact with animals a good deal. In general, the children of the Meau love animals very much and like to spend their time with the domesticated animals. Only the pigs are definitely /75/ disliked. This is explained by the fact that the children of both peoples have to tend the pigs, and carrying their food is heavy work that is sometimes almost beyond the strength of the children (Ill. 44).[2A] Dogs, on the other hand, are especially well liked. The children play tussle, and frolic about with them, and sometimes the children amuse themselves by exchanging roles with the dogs. Then the child plays the part of the dog, and the dog, whose hair is combed up like that of a child, represents the child. They talk to them, and until they are seven or eight, the children believe that the dog understands every word. They like to have the dog join various games in which parts are played; he will represent a cow or bull, is saddled, and the like. Compared with the importance of the dog, that of the other animals caught for play, such as mice, birds, butterflies, small beetles, is very little. The insects caught are allowed to fly around within the range of a

1A [See cat. 116, p296 - ANALYST]
2A [" " ", p120- "]

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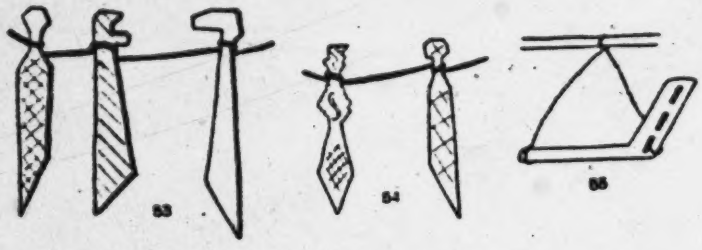
535 [788] [783] [562] The Meau do not have any processions, purification procedures, or penances, but cultic dancing is known, as has already been described in detail. As will be recalled, the dance is purely sacral among the Meau, is performed only by men, and is always accompanied by the playing of mouth organs. The Meau women therefore do not dance at all, since they do not perform any cultic dances. In accordance with this attitude toward [177] dancing, the Meau do not know any borrowing or loaning of dances.

778 411



Figs. 53-55. Spirit-swords of the Meau.

[531] Figs. 53-55. Spirit-swords carved out of wood, with simple linear designs made with charcoal, 1/18 nat. size. Fig. 55. Spirit-sword made of bronze, 1/20 nat. size.

794 57 [881] [782] Unknown, too, are any religious societies or clubs, such as, say, a joining together of the young people at the time of initiation, since nothing like this is known, and, as has been said, no sacrifices are offered at the onset of puberty.

532 778 [779] The concept of the totem is likewise unknown to the Meau; no idols are erected and there are no plastic representations of gods or ancestors. Although the everyday life of the Meau reveals an intimate association with their ancestors and spirits, they limit themselves to erecting places of worship for them, but not images.